

# THE INTERNATIONAL PSYCHIC GAZETTE

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## Our Outlook Tower.

"IF CHRIST RETURNED TO-DAY. . . ."  
LADY CONAN DOYLE'S VIEW.

MR. HAROLD A. ALBERT put these questions to a number of notable people—  
"If Christ returned to-day, what do you think would happen? Would we recognise him? Or would we mock at him as a fanatic and a dreamer?" The replies, which were printed in the *Birmingham Sunday Mercury*, included the following from Lady Conan Doyle:—

Some years ago in Venice I remember seeing a most remarkable figure. A man dressed in a flowing robe with a girdle, sandalled shoes on his bare feet and a staff in his hand, bare head with long fair hair and beard, blue eyes with a child's sweet and frank expression in them.

He was not a monk. Who was he? What was he, I wonder?

Suppose the Christ came so, would we accept Him? No, humanity would look and smile—and pass on.

If, on the other hand, it was said that He was living in a great palace in gorgeous aloofness, dressed in rich robes and jewels, with pomp and ceremony all round Him, would that be in keeping with our conception of the sweet humble character who, when on earth, rode on a donkey and preached from the mountain side and who lived in uttermost simplicity among the people?

He who rubbed shoulders with the crowd whom the poorest outcast could approach and open his heart to, He who belongs so intimately to all those who visualise Him as the Heart of the Great Spirit of God?

No, a thousand times no!

If he materialised in the centre of a group of people and said—"See my wounds," and showed those dear hands with the scars humanity made on them, those around would believe because of the overpowering greatness of the spiritual forces which would emanate from Him, and then when they told the outside world—how the Materialist would jeer!

And the narrow-minded bigots would say—"Oh, how wicked! They are in touch with a devil!"

And if they had the power, they would crucify Him again—in a modern manner.

It is obvious that something overwhelming in its effect must prepare the way for His coming.

Some fearful physical upheavals in the world, which would crack to the base the crust of Materialism, which would shake the empty forms and ceremonies of outward religion to its very core—then people would be on their knees, terrified, then, and only then, would the world receive the great Christ Spirit.

### A CANADIAN SPIRIT-ARTIST'S CHALLENGE.

MR. GEORGE BLATCHFORD, writing from 285 Park Street, Port Arthur, Ontario, Canada, tells us that about fifty years ago he used to attend the Spiritualist Church in Plymouth, Devon, when Mrs. Trueman was the medium. (Mrs. Trueman's mediumship was described by Mr. J. F. Bowerman on page 103 of our April number.)

He is now practising as a medium and spirit-artist at Port Arthur, Western Ontario, and has been congratulated by the police on the help given them by his clairvoyance in a difficult case.

Recently the local newspaper, the *Fort-Williams Time-Journal*, had a leading article on "Dabbling with the Occult," in which it referred to the "hordes of necromancers" who after the war, for a certain sum of money, pretended to bring back the spirits of the dead, and were cunning enough to give their cruel business an air of verisimilitude. It also said the practice of consulting "familiar spirits" sapped the mental powers and sometimes led to madness.

On seeing this article Mr. Blatchford sent a letter to the paper saying he had long been one of the "dabblers in the occult." He had been practising in that neighbourhood for twenty-five years as a psychic artist, and as he was no fraud he could look every man in the face and declare that he was proud of the work he had done as a medium. He had many pictures in his possession he

had painted under spirit-control, and he was willing to exhibit these at any time or place fixed.

In addition he was willing to undergo any test of his powers as a medium and spirit-artist in the presence of any committee of doctors, clergymen, and men of education the newspaper might appoint.

Up to the time of writing Mr. Blatchford's straightforward offer had not been accepted. It probably never will, but if anything happens concerning it he promises to keep us informed.

### A BEWITCHED CHAIR.

#### ROPES BROKEN BY PSYCHIC FORCE!

THE people of the village of Cormons, in the post-war Italian region of Gorizia, are at present being disturbed by a "bewitched armchair," says the *Morning Post's* Rome correspondent.

This chair, which is in the house of the rural priest, behaves in a very unclerical way, and is reported to dance round the room and throw itself about without the help of any human agency.

All attempts to discover trickery have been fruitless. The priest, together with a professor of theology in the local seminary, the administrator of the seminary, and another priest, formed a committee of investigation. They bound the chair to the floor, the house was searched and emptied, and the doors were locked and sealed. All lights were left turned on, and an observation post was arranged outside a window.

The investigators had scarcely completed their work when the chair "wriggled and bucked like a thing alive." It was then bound down with five ropes, and this time with a Houdini-like leap it burst its bonds and remained with two legs cocked up in the air. Left to itself the bewitched chair is reported to have made seventeen independent moves or jumps in eight hours.

A message from Udine reports that crowds are flocking into the village to see the phenomenon, which the professor of theology has explained as evidence that the chair has become possessed of some reckless human souls for whose salvation and peace it is necessary that prayers be offered.

### FOOTPRINT OF AN UNBORN BABE.

A CLAIM that she has obtained on a wax tablet the footprint of an unborn baby is advanced by the noted medium, known as "Margery," the wife of Dr. L. R. G. Crandon, of Boston, U.S.A.

The footprint, she states, was secured through a spirit control, "Walter," her late brother. The American Society of Psychical Research is planning to compare it with that of a certain baby as soon as it is born. The expectant mother lives in Boston.

"Margery" claims that the footprint test was proposed by "Walter" himself, who expressed the impatience in the spirit world at scepticism voiced in England when a claim was advanced that Sir Oliver Lodge's fingerprints had been reproduced at a Boston seance. It is stated that these prints were submitted to Chief-Inspector Bell, formerly of Scotland Yard, who admitted that they were identical, but added:—

"It would be a simple matter to obtain this thumb impression and afterwards reproduce it by artificial means."

The Inspector probably added this precautionary note in view of what happened in the Bradley-Valentine case. Once bitten, twice shy!

### AN AGED AMERICAN PIONEER.

DR. B. F. AUSTIN, Los Angeles, U.S.A., one of the early pioneers of American Spiritualism, a close friend and associate of Dr. J. M. Peebles, and the publisher of numberless Spiritualist books, including the monthly magazine *Reason*, which he edits, will be eighty-two years of age on September 21.

He was for many years a Methodist minister but was arraigned at a Methodist Congress at Windsor, Ontario, for preaching Spiritualism. He spoke for three hours in his own defence, but was condemned and expelled from the Methodist Church by 302 votes out of 303 ministers present, one abstaining from voting. That was in 1899. Much progress has been made since then.

J. L.



## Do the Dead Survive? Spiritualism *versus* Rationalism.

THIS was the subject of a debate at the Queen's Hall, London, on Saturday night, April 2, in which the protagonists were Mrs. Champion de Crespigny and Mr. A. D. Howell Smith, B.A., representing the Spiritualists on the one hand and the Rationalists on the other—Dr. Ernest Raymond presiding.

The audience was not large, people having apparently got tired of listening to statements of scientifically established facts in the psychic realm beating against the stubborn rocks of agnostical prejudice and ignorance. Mrs. de Crespigny spoke of what she knew, and her opponent only of what he had read. There was no symptom whatever that he had ever witnessed for himself a single psychical phenomenon.

MRS. DE CRESPIGNY said she did not regard this as a merely academical discussion but an earnest search for the truth, and she would try to show the foundations of the evidence which she claimed was sufficient for them to believe that the so-called dead survived.

The worst of these discussions from the Spiritualist point of view was that as a rule their opponents had not really given the subject any real very deep consideration. She did not know how many years Mr. Howell Smith had devoted to this most difficult and abstruse subject, which required vast experience before anyone could express an opinion of any value. If he had not made personal contact with the phenomena she might as well try to discuss the surface of the moon with a man who had never looked through a telescope! The evidence for survival she believed to be as reliable, instructive, and illuminative as the evidence for any other facts accepted by science.

Lord Brougham was not a Spiritualist, but he told in his Memoirs how he and a friend had discussed the subject at school and university. They agreed that whoever died first should, if possible, visit the other. The friend went to India and Lord Brougham lost sight of him altogether. One day years afterwards he saw the spirit of this friend sitting on a chair close beside him, and he discovered later that this visit had occurred on the very day of his friend's death in India.

Sir William Crookes had with other scientists experimented with the medium Florence Cook from 1870 to 1874, and during that time frequently saw the living materialised figure of "Katie King." He said that to imagine she was the result of a hallucination did more violence to one's reason and commonsense than to believe she was what she herself claimed to be. She (the speaker) knew Sir William Crookes and knew that he held his Spiritualistic beliefs till the day of his death.

Sir Oliver Lodge's eminent position in the scientific world was known to everybody. She had sat in a seance with him when he was talking with the spirit of his son Raymond. Sir Oliver was at the time very anxious about the health of Lady Lodge and thought he was going to lose her. Raymond, however, said his mother was not going over then, nor for some time. Sir Oliver was to take her to a warm climate for the winter. He did so, and Lady Lodge continued to live on this side for some years.

Many eminent scientists had investigated the subject seriously and had become thoroughly convinced, and most of those who did not believe in it had never investigated it at all. Sir William Barrett had said that no scientist or thinking man who had given it careful study for years ever finished without believing that the phenomena were facts.

Mrs. de Crespigny said she had her own first experience when she was an absolute sceptic, so far as mediums were concerned. She went to a seance with Mrs. Wriedt, an American direct-voice medium, and a voice purporting to be her husband's spoke to her. She came to the conclusion that the voice was not her husband's as it seemed to refer to flowers on his grave. Now he had no grave, for he was cremated, and she thought she would never go to a seance again. Next day, however, a total stranger called upon her and said he had had a seance that morning with Mrs. Wriedt, and her husband had spoken to him. He said his wife had been there the day before, and had gone away without believing. He said he had not meant that there were flowers on his grave. Then he gave a message for her about something that had happened on his old ship on the Australian station that no one on earth knew about excepting herself. And here it was brought to her by a stranger who did

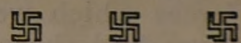
not know what he was talking about. That was the first thing that made her feel there was something to be investigated. Later, she was at a seance with the same medium, and heard three direct-voice conversations going on at once, one in Dutch and two in English, and she knew that could not be ventriloquism!

After Mrs. de Crespigny had given some other examples proving survival,

MR. A. D. HOWELL SMITH, B.A., for the Rationalists, addressed himself to proving the negative view, namely, that the dead don't survive. And this was his brilliant style of argument: Mrs. de Crespigny had been anecdotal! Lord Brougham had been dead a long time, and he was not here to question! A French authority had stated that ninety-six per cent of a certain number of cases of apparitions were due to telepathic hallucination! "Katie King" was a humbug! She could only show herself with the medium in Florrie Cook's father's house! Sir William Crookes was a short-sighted, sentimental and emotional old gentleman! Sir Oliver Lodge was said to have talked with the spirit of his son Raymond, but was it a dark or a light seance? He took it that Raymond talked through the mouth of the medium, and spoke of whisky and cigars! He (the speaker) thought it more likely that the medium was drivelling! When Lombroso came to the conclusion that there was something in psychical phenomena his own daughter said he was in a state of physical wreckage! Dr. Alfred Russel Wallace had been taken in by Mrs. Guppy, a medium who was an obvious humbug! Sir W. F. Barrett was not a very good judge! Charles Richet was taken in by Eva C.! Dr. Crandon did not believe that "Margery's" (his wife's) mediumship demonstrated the spirit hypothesis! Mrs. Wriedt had once been "exposed" in Norway! Mediums got information about clients and their departed friends from a Bureau!

And so on and so on! Sweepings of the garbage of prejudice that have been accumulated by lying scribes who have not been witnesses of the facts they denied, and who had not an atom of real desire to ascertain the truth. And this is Rationalism! Surely never was a movement adorned by so inappropriate a name!

Mrs. de Crespigny proved by many citations that survival was a fact. Mr. Howell Smith, knowing nothing at all about it, declared it to be a "high improbability!"



### NEW SPIRITUALIST ALLIANCE IN GLASGOW.

THE Spiritualist movement appears to be making progress in Glasgow. A new Church, "The Glasgow Spiritualist Alliance," has been inaugurated at 75 Berkeley Street, under the provisional presidency of Mr. P. Macfarlane. We understand it is a hive-off from the parent association in Holland Street.

At an opening meeting on Sunday, April 3, the President expressed the hope that the new Alliance would have a successful future as an influence for the advancement of the teachings of Spiritualism—the love of God and humanity. He had no sympathy, he said, with those who wished to suppress the phenomena of Spiritualism or relegate them to the background. The mediums who used their powers to advise and comfort the people should be encouraged. All the philosophy of Spiritualism was based upon its *phenomena*—a rather unhappy word. The phenomena were really the manifestation by spirit people of their interest in their friends on the earth-plane. For himself he did not mind how often his mother came and spoke to him words of loving advice or encouragement.

As a commentary on Mr. Macfarlane's remarks, it may be observed that Mr. J. Arthur Findlay's book "On the Edge of the Etheric," the best psychic seller of the year, had a column advertisement in the *Glasgow Evening Citizen* of April 2. As readers are aware, the philosophy of this book is mainly derived from the author's experience of psychic phenomena with the trance and direct-voice medium, Mr. Sloan. In the same issue of the *Citizen* there is the announcement of a lecture by Mr. Findlay in St. Andrew's Hall (the largest hall in Glasgow) on Tuesday, May 10, when clairvoyance will be given by Mrs. Estelle Roberts, London.



Spring is come home with her world-wandering feet,  
And all things are made young with young desires;  
And all for her is light increased  
In yellow stars and golden daffodils.—

Francis Thompson



## A New Apostle of Spiritualism.

### THE SQUIRE OF STANSTED HALL.

By THE EDITOR.

**F**IVE months ago the name of Mr. J. Arthur Findlay was comparatively unknown in the Spiritualist world. Then he launched his book, "On the Edge of the Etheric" in his attempt to vindicate Spiritualism from a scientific point of view, and his name has already become familiar not only to Spiritualists but to a large reading public throughout the world.

This work has already reached its twenty-third edition of 1,000 copies each, and every day he is in receipt of correspondence from many countries as a result. It has been translated into Swedish and Hungarian; and French and German translations are in preparation. Sixty-five leading newspapers in this country have reviewed it more than respectfully, and some have even expressed the belief that it marks the entrance to a new age of thought.

Two religious newspapers only have declined to advertise it. One is *Life and Work*, the official organ of the Church of Scotland, whose leading preacher, the Very Reverend Dr. Maclean, has advised everybody to read it; and the other is the *Church Times*, the recognised organ of the Anglican Church. These two papers, representing moribund Calvinism and militant Ritualism, seem to have found a congenial meeting ground between their two extremes, in a mutual desire to hinder the progress of Modern Spiritualism, which is advancing with such rapid steps, to their discomfiture and dismay.

We have not yet heard Mr. Findlay as a platform orator, but it would seem that the Spiritualist Movement has promptly welcomed him as one of its new Apostles. The Spiritualists' National Union has invited him to speak in all the large centres throughout the country and he has consented. He spoke in the Fortune Theatre on April 17 and at Ilford on April 24. He will occupy the Queen's Hall platform in London, on May 1, and speak in the great St. Andrew's Hall, Glasgow, on May 10. On May 31 he will deliver an address in St. Ethelburga Church, Bishopsgate, where the well-known divine and social reformer, Dr. Geikie Cobb, has so long officiated.

Knowing that our readers would be glad to know something of the life and work of this new personality in British Spiritualism, we sought the honour of an interview, and Mr. Findlay was good enough to invite us to spend an afternoon with him on April 16, at his estate of Stansted Hall, Essex, three miles from Bishop's Stortford. There is a beautiful and comparatively modern mansion house in the centre of the estate—the third which has occupied the same site during the past thousand years. It is surrounded by spacious close-clipped lawns, it has a three-acre lake well-stocked with fish in front, and the four hundred broad acres around it are well wooded, though it has ample pasture ground for its one hundred and sixty cows.

In a short drive round the estate we visited the model dairy where ninety cows were being milked by young men in spotless white overalls, and where the milk is sterilised and bottled under the most hygienic conditions. Time did not permit a visit to the extensive poultry farm, but we entered the old Anglican Parish Church in the

grounds. It has a long stately chancel and can accommodate quite a large congregation, but only about 100 worshippers attend on Sundays. In the private chapel of the Church, reserved for generations for the Stansted proprietors, there are two recumbent marble statues, one of a Knight Templar of the house who twice went to the Holy Land to fight the infidels, and the other of a daughter of a former squire who had been killed by a stag in the home park.

In our drive and perambulations we learned many things about our genial host. For example, he is the Chairman of the Stansted Rural District Council, and a Magistrate for the Counties of Essex and Ayrshire; he is on the Executive Council of the Essex Federal Council of the League of Nations Union, and a member of many County and Hospital Committees.

Here is the brief story of his past life:—Mr. Findlay was born in Glasgow on May 16, 1883, and was educated at Fettes College, Edinburgh, and Geneva University. When twenty-five he became a partner in his father's business, which was the leading firm of chartered accountants and stock-brokers in Glasgow. At forty-one he retired from active business, and took up his residence at Stansted Hall, which he had bought some years previously. During the war he acted as Hon. Secretary for the Ayrshire Branch of the British Red Cross Society, and had seven hospitals under his supervision. For this work he was awarded the Order of the British Empire. His present interests, apart from county and local affairs, are finance and farming. He is Director of an important Investment Trust Company.

Mr. Findlay's immediate ancestors have occupied important positions in the commercial and philanthropic life of Glasgow. His grandfather was President of the Chamber of Commerce, Partner in the Henderson Line of Steamers, and a Director in the Irrawaddy Flotilla Co., Shaw, Savill & Albion Co., and many other important undertakings. He was one of the first ship owners to convey Scottish emigrants to New Zealand. For thirty years he maintained an orphan home for eighty children.

Among Mr. Findlay's remoter ancestors, one was the first man to use machinery to manufacture thread, and he founded the famous business which was afterwards carried on by J. & P. Coats, Ltd. Another, John Findlay, of Waxford, Ayrshire, a sturdy Covenanter, was executed in 1688 in the Grassmarket of Edinburgh for his strenuous resistance to the Royalist forces. His brother, who was at the same time in the Edinburgh Tolbooth awaiting execution, was released on the landing of William of Orange in England.

Up till about twelve years ago Mr. Findlay had devoted his time for study to physical science, but his inquiring mind sought for the possibility of contact with other worlds beyond the visible and the physical and brought him at last to "The Edge of the Etheric," and Modern Spiritualism.

He came into contact with Mr. John C. Sloan, a celebrated Glasgow direct-voice medium, at a time when his mind was open for a further revelation. One Sunday night in Glasgow, when his wife was in a nursing home, Mr. Findlay was about to pass a Spiritualist Church



J. ARTHUR FINDLAY, O.B.E., J.P.

Special I.P.G. Photo by Reginald Haines.



but stepped inside as a matter of curiosity. He heard the preacher make such extraordinary claims with regard to communication with the departed that he asked him afterwards if it were possible to have any confirmation of his statements. The speaker said, "Certainly, and if you will meet me to-morrow night I shall take you to what we call a direct-voice seance. You will then have objective proof that what I have been telling you is true."

Mr. Findlay met the speaker at a street corner at the time arranged, and walked with him to Sloan's house, where about twelve people were gathered. Mr. Findlay was quite unknown either to the man who introduced him or to anybody else present. During the seance a voice claiming to be that of his father spoke giving his full name, and it referred to an incident which only his father, he himself, and one other person knew, the last-mentioned being on the other side of life. That was astonishing enough, but what was more surprising was that after his father had finished speaking the conversation was carried on by the other person who knew of the incident, who also gave his name. That was the beginning of a systematic and scientific investigation of the subject which lasted five years.

Then Mr. Findlay, being of a practical turn of mind, came to the conclusion that what was needed to convert the general public was a book which would make the phenomena understandable to those men in the street who had never been to a seance. He brings his fund of sound commonsense to the study of questions that had generally been regarded as elusive and abstruse, and his book certainly places psychical research on a firmer basis than many other treatises of the kind. Briefly he shows that physical matter is a very small part of the universe, and that it is reasonable to believe that life and mind exist outside the range of the physical as well as within. He explains how etheric voices are produced, gives incontestible evidence of their reality, and finally makes his deductions, showing how humanity is for ever pressing onwards through the physical and the psychical to a far-off goal.

In 1913 Mr. Findlay married the youngest daughter of Mr. Theodore Walker, F.R.G.S., of Glenn Hall, Leicester, the chairman of Wolsey, Ltd. Her grandfather was Lord Mayor of Manchester and the founder of the Aberystwyth University. They have one daughter, Joan Margaret. Mrs. Findlay is an accomplished horse-woman who regularly follows the hounds, but she is none the less deeply interested in Spiritualism, as she is in all her husband's serious studies and endeavours.

### SOME PROOFS OF SURVIVAL.

We asked Mr. Findlay to kindly tell us some of the most striking evidence for survival he had personally received, and he replied:—

"The most impressive experience I have ever had was when a lady friend of ours manifested who did not realise that she had already passed into the other world. She had died after a long illness from cancer, and I was at her funeral. She was not a relation. About a week later, when we were not thinking of her at all, she came to us at a seance Sloan gave us at the rooms of the Glasgow Society for Psychical Research. Only our personal friends were present. It was a direct-voice seance.

"First of all this lady's son, who had been killed in the war, spoke to my brother. He gave his name and said he was very happy because his mother was now with him. I said, 'Is she here now with you?' and he replied, 'Yes, but she does not recognise me yet.'

"Then the lady herself came, giving us her full name, and asked us what had happened to her. I explained to her that she was now an inhabitant of the world of spirit, and did no longer live on earth. She said she could not understand that, and wanted to know where her husband was. She said, 'Where is Will? Where is Will?' in a most emotional way. She seemed to be awaking from an unconscious condition, and kept repeating, 'I am not dead; I am not dead.' When I had convinced her that she was not now living on the earth, she said, 'Well, well, well!'

"I said to her, 'Do you not recognise who is standing beside you?' She replied, 'No, I see no one.' Then her son said to me, 'Mother cannot recognise me yet.' Then the lady's father and brother spoke to me telling me things I afterwards found to be correct, and the lady came again. I asked her, 'Have you not seen Cecil?' (her son), and she replied, 'No, where is he?' Then her voice suddenly changed from sadness to joy, and we heard her exclaim, 'Oh, Cecil, my darling; my own darling boy!'

"Then another voice said he was taking the lady away with him and that soon she would be all right.

"We had known that lady well. She had had a horror at the thought of dying. Mr. Sloan, the medium, knew nothing at all about her."

Mrs. Findlay then mentioned to us an interesting case proving survival, as follows:—"A young mother died and left behind her a child, a girl, when she was quite tiny. We interested ourselves in the child and got some friends to make a home for her and care for her. We had not spoken of this incident to anyone; there was no occasion. But within a year the mother came back to us at a seance of Sloan's and thanked us for having taken care of her child. She gave us her name and seemed glad to have an opportunity to express her gratitude."

Mr. Findlay resuming said:—"My father had a great habit of coming up behind a person and giving him a friendly tap on the shoulder. Long after his passing, at one of Sloan's seances, I got just such a tap on my shoulder and heard a voice say, 'Your father!' There was no mistaking my father's voice, for I had heard it on other occasions since his passing. Once he referred to a text of Scripture, giving me the book, chapter and verse, and said it had reference to his grave. I had no idea what this text might be, but on looking it up in the Bible found it was the text, chosen by my mother, which had been engraved on his tombstone."

### TESTING THE PHENOMENA.

Mr. Findlay then told us that at first he had been suspicious that the "voices" were produced by Sloan himself. He therefore applied every possible test to eliminate or otherwise such a hypothesis. For example, he used to put his ear near to Sloan's mouth during the dark seances, when the "voices" were manifesting, and never heard a single sound coming through the medium's lips. It was assuredly not he who was carrying on the conversations. But might he not have accomplices among the sitters? To eliminate that possibility Mr. Findlay arranged a series of seances in all sorts of different places at which were present only his own friends, whom he could thoroughly trust. These seances were held in twelve different houses and in the seance room of the Glasgow S.P.R., and thus he found that the idea of accomplices was ruled out, and that Sloan's mediumship was honest and genuine.

The hypothesis of telepathy was shown to be untenable by the spirit messages he received about things he himself knew nothing whatever about, but which he discovered by inquiry were quite true.

Another rather evidential thing, showing that there was no trickery, was that the trumpet would touch in the the dark any part of one's body mentioned without fumbling—a clean gentle touch on the eyes or nose or knees.

Then the "voices" seemed aware of his thoughts and would answer questions in his mind that had never been expressed. They would also speak of their friends on earth, whom no one in the seance room had ever heard of, but who were afterwards traced and found to be the friends of the spirits manifesting.

Speaking of the future of the Spiritualist Movement, Mr. Findlay said that to-day, after all the investigations and testimonies of scientific men, there could be no doubt that psychical phenomena were real facts, but this knowledge was only gradually becoming appreciated by the public at large. However, the people were becoming daily more and more interested, and their knowledge was surpassing that of the clergy who remained entrenched in their disdain of psychical experiences, though claiming that all divine revelations had been entrusted to their care. The facts, however, would tell in time and the day must come when divinity students would find psychical research among the subjects in the university curricula, and when churches would employ sensitives both for spiritual healing and trance utterances. And then mediums would come to be recognised as honest servants of society.

Orthodox science, Mr. Findlay says, has still got its head in the sands so far as psychical phenomena are concerned, and it might be many years before these were admitted to the region of recognised science, but he knew some leading scientists now attending seances on the quiet, it being stipulated that their names must not on any account be mentioned. Many scientists and clergymen, he said, are pursuing their studies secretly; they are like Nicodemus who came to Jesus by night; they seem to be afraid their reputations will suffer if they are known to give any countenance to what is not orthodox, but all in good time they will become convinced of the Truth, and then their present hesitancy will disappear.

Mr. Findlay was one of the Founders of the Glasgow Society for Psychical Research.

Courtesy is itself a form of service. By gentleness of manner, by an unobtrusive sympathy, by thoughtfulness for others in little things, we may smooth the roughness of life.—R. W. Dale.



## Mrs. Meurig Morris's Libel Action.

"'POWER' IS SO SPLENDID FOR THE PEOPLE."—Mrs. Violet Tweedale.

THE most complete and satisfactory report of Mrs. Meurig Morris's libel action against the *Daily Mail* was that published by *The Times*. It maintains the best traditions of that journal's special Law Reports.

The report in the *Daily Telegraph* was almost equally good. It was written with care and experience, as were its two fine descriptive articles. The reports in other papers, though on the whole commendably fair and full, missed occasionally points of great interest and importance. In quoting some of these points we express our indebtedness to *The Times* Law Report.

*The Times* gave Sergeant Sullivan's reference to the *Daily Mail's* complete change of front. Up to the time when they spoke of "jargon" they were full of enthusiasm for Mrs. Morris's mediumship. Counsel recalled their description of her "amazing sermon" and how she delved into "intricate science," and spoke with "the academic assurance and profound philosophy of an ecclesiastic."

When Mr. Birkett, in his cross-examination, questioned Mrs. Morris about the *Daily Mail's* "jargon" phrase, her quiet reply, given by *The Times*, was: "I do not think that the *Daily Mail* is in a position to judge of these things."

Counsel read a passage from a sermon in which "Power" said, with reference to Mrs. Morris:—

"I use her in this way: From the top of the head here I build a large cone-like shape, and it is down this cone, which appears like a passage, the power is poured, and I am able to work on the brain and to use the body in whatever way I will, while the control is taking place."

Mrs. Morris said she did not regard that passage as nonsensical, but she could not explain it. Other people understood it and would be able to explain it.

From *The Times*, too, we take the following passages, from the evidence of witnesses, which were either not reported at all or were not reported so fully in other papers:—

### MRS. CHAMPION DE CRESPIGNY.

Sergeant Sullivan.—Were the sermons jargon?—Certainly not.

Mr. Birkett.—If they had been the utterances of a discarnate entity would you not have expected something different from these ordinary human statements?—Why do you think that, because someone speaks from beyond, he should know very much more than he does here? It is only one step in evolution.

It is a very big step?—I do not think so.

The witness said she had seen the aura of etheric bodies.

Mr. Birkett.—Whose?—I can see yours at this moment.

### MR. HERBERT JAMES SPRINGHALL.

This witness (an officer of customs and excise) described a manifestation at Newton Abbot when Mrs. Morris was controlled by a Frenchman who had been dead for about fifteen years. He spoke to the Frenchman in French and had a conversation with him. (Mrs. Morris herself does not speak French.)

### MRS. WILLINGTON.

Mrs. Elisabeth Willington of Newton Abbot, who first met Mrs. Morris in 1923, said the sound of "Power's" voice to-day is precisely the same as in the Newton Abbot days.

### MRS. VIOLET TWEEDALE.

Asked about "Power's" sermons, Mrs. Tweedale said that, as a judge of literature, and a writer for many years, she would describe the discourses as being on a very high educational and spiritual level. She thought it a pity that they must be so above the heads of very many of the audience.

Mr. Birkett.—There is nothing in "Power's" sermons which is new to Spiritualistic thought or practice?—There is nothing new to an old student like myself, but for the general public it is nearly all new, and particularly instructive.

"I am so strong about 'Power,'" Mrs. Tweedale added, "because he is so splendid for the people, and tells them what they want to know. It is the people I care about, not 'Power.' 'Power' is nothing to me."

Mr. Birkett.—Surely you ought not to speak like that about one who has passed over.

The witness.—Why not? We are exactly the same five minutes after death as we are five minutes before it. There is no greater reverence due to the dead than there is to the living. They are as much alive as we are.

### THE REV. JOHN LAMOND.

What had impressed him most about "Power's" sermons was that there was a distinct Christian note contained in every one of them. Dr. Lamond added: "I am a Christian Spiritualist. I have never heard 'Power' give a single address without the name of Christ being treated very reverently."

### DR. MONTAGUE D. EDER.

Before Mrs. Morris went into trance in Dr. Eder's consulting room she was sensitive to the slightest pin prick. Her pulse was 86 and her temperature was normal. She then passed her hands across her face and became pale and her eyes closed.

Tested with pin pricks, she was quite insensitive. A pin stuck right through her skin produced no flinching, and her pulse went up to 130. When she came out of the trance state sensitiveness returned.

### LADY CONAN DOYLE.

Lady Conan Doyle said in her opinion the addresses of "Power" were profound from the theological point of view.

Asked about the talking film of Mrs. Morris in trance, she said that nothing could be vulgar which would bring the knowledge of the possibility of communication between the two worlds. It is time the world was in touch with spiritual affairs.

### DR. CHELLA MARY HANKIN.

Dr. Hankin said that Mrs. Morris, when in trance and controlled by "Little Sunshine," gave her information which no subconscious personality of hers could have had, and showed signs of a definitely extended field of consciousness which was very remarkable.

### DR. WILLIAM F. STEDE.

Dr. Stede said that in one sermon, "Power" gave information about Buddha which he found to be absolutely correct. He was going to give an address on the power of thought to the Buddhist centre in London. No one knew what he was going to say, but "Power" repeated the speech almost word for word.

### SIR OLIVER LODGE.

Mrs. Morris's control, Sir Oliver Lodge said, was not her own personality, but another intelligence speaking through her—an intelligence competent to give information quite beyond the capability of the medium.

It is a phenomenon that must be recognised, he declared, that a person can leave his body to be manipulated by another intelligence.

The spiritual world was a reality more than most people realised.

Too much was attributed to the subconscious mind. Sir Oliver did not know the evidence on which was based the assertion that everything a person heard or read remained in the subconscious mind.

Is it not the aim of the preacher, counsel asked in cross-examination, to present truth in a new light?

I think, Sir Oliver answered, these sermons do present truth in a new light.

### "DAILY MAIL" WITNESSES' ADMISSIONS.

Mr. Purser, a chemist, of Newton Abbot, a witness for the *Daily Mail*, admitted in cross-examination that when Mrs. Morris lived in Newton Abbot she bore the highest reputation.

Another chemist, Mr. Walter, said in cross-examination, he did not say Mrs. Morris was a fraud.

Sergeant Sullivan, cross-examining Mr. G. H. Steel, a shorthand typist who took shorthand notes of some of Mrs. Morris's sermons, said:—So far as you know there was an honest performance by Mrs. Morris?—So far as I know there was a Spiritualist manifestation.

And an honest and sincere one?—Yes.

The service, added the witness, was conducted with the same reverence as services in church.

### SERGEANT SULLIVAN AND MRS. MORRIS'S HONESTY.

Sergeant Sullivan, in his closing speech for Mrs. Morris, said Mr. Birkett in his final speech had admitted on three occasions that he could not prove that she did not honestly and sincerely believe the opinions which she had expressed.



There was no evidence at all of any fraudulent practice on her part. She had always borne a high character in the community among which she had lived and ministered and it was useless to bring against her mere matter of suspicion and a mass of irrelevant consideration.

How, Serjeant Sullivan asked, could Mr. Birkett attack the honesty of Mrs. Morris without involving himself in an attack on the honesty of Sir Oliver Lodge, Lady Conan Doyle and the other eminent persons who had been called?

#### JUDGE AND RIGHT OF CRITICISM.

Mr. Justice McCardie, in summing up, ruled that just as a play, a picture, a book, or a political speaker could be criticized, so could a spiritual medium who engaged in a public performance at a theatre.

The right of fair comment was vital because, if it were not possessed, all advice and useful comment would be stifled, all ascertainment of the truth might be prevented, and all necessary condemnation might be avoided.

There was no doubt, the Judge declared, that Mrs. Morris could go into a complete trance, but there was still the question of a simulated, or semi-simulated trance and the question of mere acting.

#### WHAT IS "FAIR COMMENT"?

[The *Daily Telegraph's* report includes the following noteworthy passage:—"Referring to the defence of fair comment, the Judge said it was most important in the interests of truth and the public that that right should be maintained. It must be shown, however, that the comment was one which could be reasonably and fairly made upon facts which were true. The question on fair comment was not whether the jury agreed with the defendants in their comment, but whether that comment was fair and honest, having regard to the admitted facts."]

#### A TRIUMPH FOR SPIRITUALISM.

The *Edinburgh Evening Dispatch* in a leading article says:—"It was really the claims of Spiritualism that were under trial, though that was disclaimed by Counsel,

and to that extent this case was a triumph for Spiritualism; for it found itself taken seriously in a world where it is commonly treated with contemptuous incredulity."

#### WITNESSES AT THE TRIAL.

The following table contains a short list of some of the well-known witnesses and others who appeared in the case:—

For Mrs. Morris.	For the "Daily Mail."
Lady Conan Doyle.	An actress (unnamed).
Mrs. Ch. de Crespigny.	A charwoman.
Mrs. Violet Tweedale.	A minor novelist.
Dr. C. Mary Hankin.	A manager to an actress.
Dr. M. D. Eder.	A secretary to an actress.
The Rev. John Lamond.	A stage doorkeeper.
Dr. W. F. Stede.	A throat specialist.
Sir Oliver Lodge.	A bookmaker.

#### MRS. MEURIG MORRIS'S THANKS.

(Letter to the Editor.)

Fortune Theatre, W.C.2.

April 21, 1932.

DEAR SIR.—Will you please do me the great service of printing this letter so that I may reach that large number of kind and loving souls who have written or telegraphed their heartfelt sympathy with me during the hearing of my action, as also the Spiritualist Churches throughout the country who have sent their offerings of comfort and prayer during the trying ordeal endured by me, and those who have so loyally and devotedly stood by me in this trial.

It is impossible to thank them individually, though I would have loved doing so, but their very number prevents this. I am very, very grateful, and convinced that they have played their part in securing for me a verdict that so emphatically establishes my honesty and genuineness as a Spiritualist medium.—Thankfully and sincerely yours,

MEURIG MORRIS.

At a conference with Plaintiff's Counsel on April 21, it was decided to forthwith lodge an appeal against Mr. Justice McCardie's judgment in the action, *Morris v. Associated Newspapers, Ltd., and Another.*

## "The Joan of Arc of Modern Spiritualism."

THE REV. DR. LAMOND AND MRS. MORRIS.

"THIS brave little woman who can face the censure of the world—this Joan of Arc of Modern Spiritualism." So the Rev. Dr. Lamond described Mrs. Morris at the Fortune Theatre service that followed the trial of the action, saying that her honour had been fully vindicated.

Of Mr. Laurence Cowen, who was presiding, he remarked that no secret had been made about affairs of the past, and said, "It is not what Mr. Cowen was, but what he is that matters." At this apt reference to the self-sacrificing part Mr. Cowen is playing in the movement the audience were moved to show their love of fair play and their warm approval by a cordial round of sympathetic applause.

One might have wished, Dr. Lamond went on to say, that great ecclesiastical leaders would take some part at Mrs. Morris's trance addresses, but since they said they disliked this subject, he was glad that Mr. Cowen was there to preside over these gatherings.

The truth regarding this great subject of Spiritualism is being suppressed, and it is fraud connected with it that is being published, he declared. Speaking with great earnestness he protested against a genuine medium being called a fraud, and asked the audience to be a witness to great spiritual truths and their reforming influence upon character.

#### "POWER" AND THE SPIRIT WORLD.

"Power," in his address through Mrs. Morris, described the soul body and life in the spirit world.

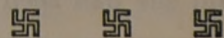
Why, he asked, have scientists never come across the soul body? Because, he answered, that body is made of a substance which is beyond the physical substance of a physical world. Although the spiritual body is a replica of the physical body and the spirit world is a replica of the physical world, yet there is one great difference between the two worlds. The spirit world is of a more plastic type, and by the power of thought one is able there to create much more quickly the things one needs.

As to those who pass over and still crave for the things that may appear to satisfy the earth body, "Power" said, You cannot satisfy the soul body with the things that the earth body sometimes craves for; but step by

step these cravings will be overcome, and the man will be able to emerge from the things that have bound him and respond to the greater things of the new life.

The address closed with a prophecy that before this year has passed the truth of the existence of the soul body will be proved beyond a shadow of doubt. This proof is to come by the invention of the instrument that has been foreshadowed—an instrument which will be the means of bridging the gulf between the physical and the spiritual worlds.

The attendance at the service was so large that all through it behind the stalls there was a row of people standing.

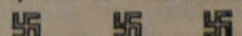


#### AN IMPROPER CROSS-EXAMINATION.

THE Court of Criminal Appeal, consisting of the Lord Chief Justice (Lord Hewart), Mr. Justice Avory, and Mr. Justice MacNaghten, on April 19 quashed a conviction and a three years' sentence on account of improper questions put in cross-examination.

Michael Morrissey had been convicted at Portsmouth City Sessions on a charge of housebreaking and was sentenced by the Recorder to three years' detention in a Borstal institution. He appealed against this sentence, and his Counsel complained that his defence had been prejudiced by improper questions put in cross-examination.

Lord Hewart, giving judgment, said that the cross-examination made the clearest possible suggestion that Morrissey had committed a previous offence. The questions asked were in direct contradiction to the Criminal Evidence Act. The Recorder did his best to remedy the mischief, but it was incurable.



#### AN ANTI-SPIRITUALIST PROFESSOR.

Professor Edmund T. Whittaker, Professor of Mathematics at Edinburgh University (one of the antagonists of Spiritualism in the recent Scottish discussion), has been elected a corresponding member of the Pontifical Academy of Sciences, Vatican City, belonging to the Papacy. He has for some years been a foreign member of the Lincei, which belongs to the Kingdom of Italy.

#### MAN'S D

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## Letters to the Editor.

### MAN'S DUAL OR TRIUNE CONSTITUTION.

Edinburgh, April 4, 1932.

DEAR SIR,—The recent correspondence in Edinburgh newspapers arising out of two local clergymen's admission of sympathy with the Spiritualistic theory of Survival, is reviewed in masterly fashion in your April number. Of special interest is your friendly criticism of Dr. Norman Maclean's pronouncement on man's make-up.

For those who have absorbed with admiration the beauties of Berkeley's idealistic philosophy—a philosophy which can without loss adapt itself to the kaleidoscope of modern science—there will be no difficulty in giving unqualified assent to your all-too-brief statement of the law of "Body, Soul and Spirit."

That there are two bodies—a physical and a non-physical—few except materialists will deny, and nowadays most thinkers can view with equanimity the idea of the survival of the non-material or psychic form of man.

The theory that a third principle—aloof but individualised—pulls the strings for the human and astral counterparts is apt to provoke more diversity of opinion. The comparison of Spirit to the energy pulsating through and from an electric power station—all pervasive but only visible when a suitable arc or incandescent lamp is introduced into the path of the current, would imply a pantheistic concept of the Universe.

This view seems to have been favoured by philosophers like Spinoza, and has to some extent influenced the poetry of Tennyson and Francis Thompson. Perhaps the loftiest expression of this theory of the universe is found in Wordsworth's well-known lines:—

I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean, and the living air,  
And the blue sky, and in the mind of man:  
A motion and a spirit, that impels  
All thinking things, all objects of all thought,  
And rolls through all things.

If the task were not too great, one should like to dig out all that has been said on this subject by those voluminous mystics, Jacob Boehme, Swedenborg and Andrew Jackson Davis. Better still, the question might be referred to those philosophers who have passed into the higher vibration. It is not a theme on which one can safely dogmatise. And though Milton contends that philosophy is charming, not harsh and crabbed, still in this age when there is an apotheosis of Sport, Sterling, Strife and Scandal, there is no use shutting one's eyes to the fact that divine philosophy "pleases not the million; 'tis caviare to the general."—Yours faithfully,

A. MACKINTOSH.

### THE EDGAR WALLACE INTERVIEW.

DEAR SIR,—You speak of a "possible" interview with Edgar Wallace in your quotation from the *Sunday Dispatch* article. Might it not be put higher than that?

Look at the evidence, and remember that the medium was in a deep trance all the time, and knew nothing of what was being said through her:—

There was the reference to the "very special smoking thing—a long thing—going out in a straight line from the lips." (This is very characteristic, for Wallace was never without it.)

It was recalled that Wallace first met the *Dispatch* representative in a club. (Correct.)

The medium sees two men with him (in the foreign land where he died), one taking notes and the other folding his clothes. (Particularly striking, for Wallace took with him to Hollywood his private secretary and his valet.)

The medium speaks of a play, and says "he shows me a pack of cards." (A pack of cards is the special feature of the poster which advertises at all the tube stations Wallace's last play "The Green Pack.")

"Was he very fond of wearing a carnation in his buttonhole," the medium asks? (In his diary on Xmas Eve, subsequently published in the *Daily Mail*, Wallace wrote: "At this very moment I am dictating, wearing a beautiful carnation.")

The account he gave of his early days, shouting newspapers, and so on, was also very striking; and so, too, was the sequel to the statement "He goes to the War." Anyone who was not in trance and was guessing would have been most likely to dwell on fighting and the Great War; but the medium said, "No, he is a correspondent, and he is talking about Africa." (Wallace was a correspondent of the *Daily Mail* in the South African War.)

Much other evidence equally impressive might be quoted, and Mrs. Wallace's criticism of it is unconvincing. Besides, she is wrong when she says, "My husband never worked by inspiration." In an article written three years or so ago Wallace practically admitted what the medium said, "It was through inspiration from the spiritual side that I was able to use my creative powers as I did." And although his widow does not agree, most people feel that Wallace greatly overworked himself, and that the medium was again correct when she said, "He passed out before his time because he overdid it."—Yours faithfully,

A MEMBER OF THE INSTITUTE  
OF JOURNALISTS.

### MRS. MEURIG MORRIS—Continued from page 120.

MR. CHARLES LANDSTONE and Mrs. ANNIE MAY said that they had heard a loud masculine voice speaking pidgin-English coming from Mr. Cowen's office. Mrs. May said she thought the voice was Mr. Cowen's!

MR. G. H. STEEL, a shorthand-typist, said he had heard a voice like "Power's" coming from Mr. Cowen's office, but when cross-examined he admitted that Mrs. Morris' manifestations were honest and sincere, and her services were conducted with the same reverence as services in a church.

MRS. BARBARA OAKSHOTT, an actress, said Mrs. Morris's sermon did not impress her in the slightest, though her gestures were very beautiful, if old-fashioned and Shakespearian. She thought Mrs. Morris' state was "simulated disembodiment!"

MR. SUTTON, the author of the article complained of, described how the test sermon had come to be delivered, but said Mrs. Morris had rebuked Mr. Cowen for having had anything to do with the test as it was too materialistic. He was responsible for the suggestion that the ropes at the film studio had been broken by spirit power, although he knew that was not so. "I was dealing with two persons," he said, "whom I thought were fraudulent, and the only way to catch fraudulent people is to be as astute as they are." He said Mrs. Morris claimed to be controlled by discarnate entities, and he maintained she was not. He was annoyed about the publication of the poster "Trance Medium Found Out" because it rang down the curtain on his investigations. To this Sergeant Sullivan remarked acidly, "Oh, I see! Sherlock Holmes baffled!"

We are able to throw some light on the pidgin-English which two of the witnesses for the defence said they heard issuing from Mr. Cowen's office. The Voice said "Me velly much," or something like that. One witness said it was extraordinarily loud, much louder than that of "Power." The Judge asked, "Did you look on these things as rehearsals?" Witness replied:—"I thought that Mrs. Morris was keeping herself in practice for her public performances." At this point Mrs. Morris burst into tears, and cried, "It is so dreadful to say this sort of thing against me." Then she was led out of Court.

Now the explanation is quite simple, though no one seemed to know it. We received a visit in January, 1931, from Mr. Vivian Deacon, a medium who had been slandered by an Australian newspaper called *Truth*, and had been awarded £3,500 damages by the judge and jury who heard the case. Thinking his experience might be helpful to the plaintiff we took him to the Fortune Theatre and introduced him to Mrs. Morris and Mr. Cowen. During their conversation Mr. Deacon was controlled by his Chinese guide "Cheong" and began to speak in pidgin-English in a voice that shook the rafters. It might have been heard by passers-by in the street and not merely by people in the corridor. But Mr. Langstone surmised it was Mrs. Morris practising for her public performances! This shows how easy it is to convey an utterly mistaken impression, even when in the witness-box.

This *Gazette* was happily of some utility to Mrs. Morris's vindication, as it contained the only report of the test sermon, and Mr. Birkett, K.C., read it in full to the Judge and Jury, who meanwhile held copies of the *Gazette* before them, and were thus able to form an opinion as to whether it was or was not "Spiritualistic jargon."

In our judgment Mrs. Morris has already achieved a great victory not only for herself but for the Spiritualistic cause of which she is so splendid an apostle, but her complete triumph can only be accomplished in the Court of Appeal where the case will next be discussed. Funds are required for this further stage in the case, and donations will be gratefully received by Mrs. Morris at the Fortune Theatre from all Spiritualists who can afford to give her financial help.



## THE International Psychic Gazette

The Independent Monthly Organ of  
Spiritualism and Psychical Research.

All communications for the Publishing, Editorial, or Advertising Departments should be addressed to—

69, HIGH HOLBORN, LONDON, W.C.1.

### Mrs. Meurig Morris Vindicated.

MRS. MEURIG MORRIS in her own proper person seems an altogether different being from Mrs. Meurig Morris when controlled by the spirit entity named "Power" to preach remarkable sermons every Sunday evening in the Fortune Theatre.

We were in Court during the three days she was giving her evidence in chief, and her evidence under cross-examination, in her action for libel last month against the *Daily Mail*. When she entered the witness-box, and was about to take the oath, she was seized with stage-fright and burst into tears. The Judge, Mr. Justice McCardie, kindly adjourned the proceedings for a few minutes until she had regained her composure. But what a contrast to the Mrs. Morris who stands every Sunday night on the Fortune Theatre stage and, while entranced, has all the assurance of an experienced orator and addresses extempore sermons to large and critical audiences.

A *Daily Mail* reporter described the first of these discourses he heard as "an amazing theological and scientific sermon" . . . delivered "with the academic assurance and profound philosophy of an ecclesiastic," but a fortnight later he described her "test" sermon on a specially chosen very difficult text as "one of her pseudo-scientific-philosophic-theological messages" and said "her subconscious mind is crammed with Spiritualistic jargon, which she can trot out and hang on any peg which may be given to her as a text or a subject for a sermon." The *Daily Mail* poster announcing this *volte face* article contained the words "TRANCE MEDIUM FOUND OUT." And hence her libel action against the *Daily Mail* to clear her good name from what appeared to her and her advisers as a clear imputation of fraud.

The hearing of the case lasted over a fortnight, and the jury's verdict was as follows:—

"We find for the defendants on the plea of fair comment on a matter of public interest, but we do not consider that any allegations of fraud or dishonesty have been proved."

Mr. Justice McCardie said, "The result of that is that there must be judgment for the defendants," and this judgment is being appealed against to a higher Court.

Pending the appeal the judgment is not open to criticism, but one thing is clear, namely, that on the facts put before them the jury acquitted Mrs. Morris of any imputed fraud or dishonesty, and thus they vindicated her personal honour.

When Mrs. Morris had got over the first shock of nervousness while taking the oath she gave her evidence with perfect clearness and frankness, and when it came

to the ruthless cross-examination of opposing Counsel she answered every question with obvious honesty, sincerity, and scrupulous accuracy. At no time during her two days' trying ordeal did she succumb to the harsh and cruel suggestions and innuendoes made in regard to her character and beliefs. A really fraudulent person would have quickly collapsed, but she bravely withstood her ordeal to the end.

It is a pleasure to record that Mrs. Morris was magnificently supported by responsible witnesses, who testified to the purity of her character and the genuineness of her mediumship. As to the former,

MRS. VIOLET TWEEDALE, the novelist, a grand-daughter of Dr. Robert Chambers, one of the great pioneers of Spiritualism, and the founder of *Chambers's Journal*, testified:—"She is an extremely simple, gentle woman by nature. She is a very charming little person, but utterly uneducated in the ways of this world. I am convinced that her moral character is spotless."

SIR OLIVER LODGE testified:—"Oh, she was not playing tricks. She is perfectly honest. . . . Mrs.

Morris is actuated by a sense of duty."

THE REV. DR. JOHN LAMOND testified:—"I believe Mrs. Morris is as genuine as sunshine."

And here is some of the evidence called as to her genuineness as a medium:—

LADY CONAN DOYLE said she had herself experienced the condition of mediumistic trance, and had no doubt about the genuineness of Mrs. Morris' trance state.

DR. CHELLA MARY HANKIN, a specialist in mental and nervous diseases, testified that Mrs. Morris was not hysterical, and while in trance had described the nature of a case about which she (the Doctor) was worried at the time, and gave an accurate description, with technical skill, of numerous symptoms of the disease. She added, "I was peculiarly struck by her simplicity and sincerity and her absolute truth."

DR. MONTAGU DAVID EDER testified that he had examined Mrs. Morris while she was in trance and found she was quite insensitive to pin pricks and that her

pulse rose from 86 to 130. She was not simulating the trance state.

DR. JAMES A. HATFIELD, Harley Street, a lecturer in abnormal psychology at London University, stated that he had no doubt that Mrs. Morris went into a genuine trance in which she had no conscious control of her words and actions.

DR. WILLIAM FREDERICK STEDE, lecturer in Buddhist and Sanskrit philosophy at London University, said he found expressed in "Power's" sermons an endeavour to bring home to the world a solution of the problems of modern life and belief which were most urgent, such as the connection between religion and science, the difficulties which beset us in international communication, and the explanation of our own consciousness of the high spiritual sphere.

And none of these testimonies from witnesses of the highest character and distinction was broken down in any respect when subjected to cross-examination.

The following are fair samples of the kind of evidence put forward by the defendants:—

MRS. LETITIA COCHRANE, a charwoman, testified that she had once overheard Mr. Cowan say, "I would like that a little louder, my dear," when Mrs. Morris was in the room with him, but this was said to be the spirit of a little child controlling Mrs. Morris! Mrs. Cochrane admitted having had a dispute with Mr. Cowan about her wages.

(Continued on page 119.)



MRS. MEURIG MORRIS.

Special I.P.G. Photo by Reginald Haines.



## OUR INTERNATIONAL CHRONICLE:

A MONTHLY RECORD OF SPIRITUALISTIC AND PSYCHIC HAPPENINGS THROUGHOUT THE WORLD, WITH SOME PERSONAL RECOLLECTIONS.

By MONSIEUR PASCAL FORTHUNY.

(This Chronicle is Written in French, and is Translated into English by the Editor.)

### Personal Recollections.

#### THE HALT AT AN INN.

I BELIEVE everyone can remember that, in the course of his life, he has been struck by similarities occurring between stories he has recently read in books and circumstances which have happened to himself very soon afterwards. Here is a case which has just occurred:—

In the *Greater World* for February 13 the story is told of a death foreseen in a dream by the person about to die. A Mr. M. dreamt that while on a journey along a road he stopped at an inn for refreshments. He met there several persons whom he knew had been dead years ago. They greeted him, drank with him, and when he left they made him promise to return in six weeks.

Mr. M. awoke; told his friends about his curious dream; and was amused about it; for he was not superstitious! But six weeks later he was killed accidentally while leaping over a high fence on horseback. And that is how his dream came true. Literally he rejoined his dead friends in six weeks, in accordance with the dream promise he had given them.

#### THE DREAM OF PETER LOYAU.

I read this striking story when on a railway journey to the country on February 20 last.

I was going for some days rest to a village in the smiling French province of Touraine. Having arrived there, I met in the evening Pierre Loyau, a peasant, about forty years of age, whom I knew well. He was standing at the edge of his small farm, and he seemed pleased that I had come from Paris on a visit to his peaceful neighbourhood.

"Ah, it is a long time since I have seen you, monsieur," he said; "do you still take an interest in explaining dreams?"

I smiled at his naive question, and replied, "Yes, my friend; I try to explain . . . everything that is mysterious!"

"Then you arrive most opportunely," he said, "for last night I dreamt that I was here in this very field where you see me standing, and where I am talking to you. I dreamt that I was disputing with Messrs. A. and B., the owners of the small farms which lie on each side of mine. And in order to make me afraid they told me they were going to throw me into the little river which runs past the foot of my property. What can this dream signify?"

I tried to reassure Pierre Loyau, and told him that dreams were often mere phantoms of the mind.

#### THE SEQUEL.

Now, the day before yesterday I received news from the village that Loyau was dead.

Eight days ago, his neighbours A. and B., without disputing with him, had warned him very energetically against crossing the river, with his wheelbarrow, over the narrow wooden bridge, which they said was not at all safe. But Loyau paid no heed to this good counsel, and one evening, at twilight, the rotten wooden planks

of the bridge collapsed under his feet. He fell into the river and was drowned, and it was these same two neighbours, A. and B., who two hours later recovered his dead body from the stream.

I consider that was rather a striking realisation of Loyau's premonitory dream, and that it is almost a parallel to the dream I had just read about the traveller's halt at a wayside inn and engaging to meet his departed friends in six weeks!

### CLAIRVOYANCE AND PLAYING CARDS.

I remember when I was in London, some years ago, giving demonstrations in clairvoyance to the members of the Society for Psychical Research, I was asked to try my faculty in an exercise I had never before attempted.

A pack of playing cards was well shuffled and put in my hands. I was to turn up each card, one after the other, without looking at it, and to announce in advance its colour. So I began, "Red, red, black, red, black," and so on, as I turned up the cards. I hasten to say that I did not succeed brilliantly, and that if I accomplished a certain amount of success I attributed that rather to happy chance than to my clairvoyance. The experiment was not in my line, and I considered it rather stupid, and this sentiment doubtless made me quite incapable of announcing the reds and blacks in perfect order!

#### A SIMILAR EXPERIMENT.

I recall this trifling experience to-day as I see in the *Zeitschrift für Parapsychologie*, that Dr. Carl Vogl has been making a similar experiment with the medium Kordon-Veri, under the most rigorous control, and that it succeeded.

The medium was first blindfolded, and a copy of the Austrian newspaper, the *Volksblatt*, was spread on the table in front of him. From a pack of cards, Dr. Vogl withdrew one at hazard and without looking at it, or letting anyone see it, he put it in his pocket. Then the medium took a pencil and made its point travel over the newspaper. It stopped successively over certain letters (vowels and consonants) and in this fashion it spelt out the words TREFF SIEBEN, the seven of clubs. The doctor then took the card out of his pocket, and showed it to the medium and all present, and it was in reality the seven of clubs!

That is a curious exercise of clairvoyance, and some of my readers who have the gift might find it amusing to make a similar experiment.

P. F.

### The Chronicle.

#### "THE GREAT MYSTERY."

LUCE E OMBRA has now assumed its new title *La Ricerca Psychica* (Psychical Research), and its Editor, Mr. Antonio Bruers, devotes a first article to showing why the study of "The Great Mystery" ought logically to interest everybody.

He says that already the greatest scientists and thinkers of modern times, all who are considered pioneers and masters in the study of the spirit, have occupied themselves with it, and that religious minds cannot keep out



of this research since it deals with phenomena belonging to the region of Mysticism and the Supernatural.

The subject, he says, ought also to interest philosophers, because its results must influence essentially the problems of psychology and metaphysics. The folklore-ists, too, cannot ignore it, for it throws light on the complexity of popular traditions and superstitions. Physiologists, neuropaths, alienists, must give heed to it, for it throws light on the dynamism of the nervous system and its relations with thought and the higher functionings of the senses. Chemists and natural philosophers also require its aid in unveiling the inter-relations of mind and matter. "Psychical Research, in short, propounds anew to the human mind the whole mystery of life and the universe."

#### COLLECTIVE PREMONITIONS.

My readers are aware that I sometimes unearth interesting stories of psychical phenomena from old books. Here is one which I believe has never before been published in any Spiritualist review:—

It is a case of collective premonition manifested in France before and during the assassination of Monseigneur le Duc de Berry as he was coming out of the Paris Opera Theatre on February 13, 1820.

I possess a very rare book, published one month after the crime, whose title is, "Presentiments, dreams, visions, apparitions, and singularities which preceded the death of His Royal Highness Mgr. le Duc de Berry." The author, the Marchioness of W—, declares in her preface that no one may believe what she relates, but that her entire narrative is true. Here are a few of the very remarkable things recorded:—

On the eve of the crime, at the palace of the Elysée, a large mirror fell from the wall and was smashed. The night before that, one of the doctors who attended the dying prince dreamt that he was with him on the field of battle and treated him for a bayonet wound on the same side as he was twenty-four hours later wounded by his assassin.

On February 13, the night of the assassination, a lady in high society awoke suddenly and cried to her maid, "Someone has just killed the Duc de Berry." The servant went at once to the prince's palace, heard of the crime, returned to her mistress and lied to calm her. She said, "Your dream was false." The lady thereupon fell asleep, but two hours later she awoke terrified and shouted, "I tell you that the Duc de Berry has been assassinated. I have just seen him in front of me."

During the night of February 12-13, a *première* of the ballet corps dreamt that she saw a man with a dagger hiding in the Opera Theatre. He said to her, "I shall not fail in my blow, but I shall not wound the Duchess." This dancer on awaking believed that her dream meant that there would be an attempt on the life of the Duc de Berry and sent him a letter to warn him, but unhappily the prince did not read it, and went to the Opera unwarned and perished.

In the boudoir of the Countess of F. there was a marble bust of the Duke. The Countess was in mourning for her husband and was wearing long black veils. On the evening of February 13 she left these veils on a sofa in her boudoir before dinner, and after her repast she went to read in her boudoir. At eleven o'clock, the moment of the crime, she uttered a piercing cry. She explained that she had just seen the black veils placed on the bust of the prince by some invisible hand! A servant took the veils from the bust and put them back on the sofa. The countess fell asleep, but when the clock struck the hour of midnight she awoke and found the veils again on the bust of the ducal prince.

At six o'clock on the night of February 13, when the doors were closed of the Church of St. Denis, where the kings of France are buried, dismal groans were heard issuing from the church, and also plaintive sounds from the organ!

Thus truly a remarkable number of striking facts of a supernormal kind marked the tragical passing of the Duc de Berry. These are a few of those which happened in France, and now I turn to what occurred in England at the same time.

#### A BALL IN DEVONSHIRE.

On the night of February 13, a noble English family, who held the Bourbon family in the greatest veneration, had a ball in their mansion-house in Devonshire and were engrossed in their festivities.

A large company of society people were assembled in the ball-room, and the ball had just begun when Lady F., the hostess, shrieked and fainted. Everyone

crowded round to discover the cause of the disturbance, and when she had recovered consciousness her husband asked her what was the matter? "Do you not see?" she stammered, and she pointed to the ceiling of the ball-room. All eyes were turned there, but no one saw anything extraordinary. Then Lady F. said—"I see . . . I see, all foul with blood, the arms of France, covered with a blood-stained veil! Look! the drops of blood are falling on the floor!"

These words spread terror among the guests. The visionary hostess was conducted to her room, but on the ceilings of all the rooms she passed through she still saw the royal crown bespattered with blood. Doctors arrived and declared that she had become mad. She was actually in trance, and her words described a horrible tragedy.

At half-past six next morning—the hour when the Duc de Berry died from his wound—Lady F. came out of her trance and said, "The crown has disappeared." Then she fell into a natural sleep. When she awoke she remembered nothing of her so-called "hallucinations of the night." When she was told of her vision she thought people were laughing at her. But when next day she learned that the Duc de Berry had been assassinated she saw again the blood-stained crown on the ceiling, breathed a long sigh, and expired!

#### THE MATCH KING.

The newspapers have commented abundantly on the suicide of Ivan Kreuger, the match king, but no one has referred to the fact that Kreuger, under the name of Olson, was the principal character in a most astonishing book which appeared recently with the title, "Europe, Société Anonyme," by Ilya Ehrenburg.

In this book the life of Kreuger was described in all its details, and, what is extraordinary, this romance finished with a piece of magnificent clairvoyance. The author of the story makes Olson, his chief character, die suddenly in a Paris hotel on account of a double disaster—financial failure and heart despair. Now Kreuger actually killed himself in a Paris hotel on account of questions of money and sentiment.

#### CATHOLIC THEOLOGY AND SPIRITISM.

A Roman prelate, Cardinal Lepicier, has just published a book entitled, "The Invisible World: Spiritism contrasted with Catholic Theology."

This is the second edition, enlarged and revised, of a work which appeared immediately after the war. The author displays the uncompromising spirit one might expect. If he admits that supernormal phenomena may be studied, he quickly adds that "we should renounce any belief that with the progress of the sciences we shall find the key of the numerous preternatural manifestations to which spiritism gives rise."

The Cardinal thinks that communication with souls "separated from bodies" is only possible when "spiritual intermediaries" intervene in this operation, and that these are for the most part of an evil species. If these wicked entities do sometimes say things good and proper, that is to mask their evil work. If they do occasionally express the truth, that is in order better to dissemble their falsehoods.

The author is very severe on haphazard experimental seances, and he does not like the publications about spiritism which, he says, delude the great public!

Let me now quote a few of the Cardinal's "theological" conclusions:—

"The most remarkable phenomena are produced by fallen angels, who pretend that they are the souls of the dead."

"In reality, these phenomena demonstrate the existence of a higher spiritual world, but we have no need of any declarations of mysterious spirits or mediums in trance in order to convince us that the human soul does not finish with the death of the body, and all the more when this immortality of the soul is demonstrated to us by rebel angels."

"The belief in the immortality of the soul is made use of by evil spirits to excite credence in a great number of false assertions, which the most credulous experimenters finally accept *en bloc*. And several esteemed writers do not escape this influence, and thus they are led to spread a new Credo, contrary to the teaching of the Church."

"The great ignorance prevailing to-day concerning the soul, its faculties, the angelic nature, the spiritual world, etc., constitutes the most favourable ground for the propagation and development of illicit and blameworthy practices (in spiritism)."

"To see clearly in all these matters there is only the



Catholic philosophy, which is ever irreconcilable with spiritistic practices."

Such are some leading opinions of Cardinal Lepicier on doctrinal and experimental spiritism. From so great an authority they seem extremely poor!

#### THE NUMBER THIRTEEN.

We have been referring here lately to the supposed malific and benefic influence of numbers.

Several readers have been good enough to write me on the subject, and it is for them that I mention some interesting details about the great festival which is celebrated every year in Persia on April 3.

This fête falls on the 13th day of the Persian year, and is called the "sezdeh bedar." During this day the Persians ward off the evil influence of the number 13 by cries, dances, and rejoicings of every kind. The young girls kneel down in the fields and tie knots in the blades of grass. These knots are supposed to retain all the troubles of the preceding year, and are therefore finished with. But in doing this they not only break with past vexations but they link themselves on to future joys, for at the same time the young girls pray to the spirits of their dear departed to procure for them a husband before the end of the year then beginning!

#### TAMING EVIL FORCES.

This is how Dr. Simsa, in Czecho-Slovakia, transforms the disorderly ebullitions of disturbing spirits into the submissive and intelligent co-operations of these same entities.

In the house of a Mr. Wolf, at Branik, near Prague, violent poltergeist phenomena broke out, such as stone-throwing, window-smashing, and confused apparitions of phantoms in silhouette. Dr. Simsa was called in to observe this case, and heard the footsteps of invisible beings and saw the supernormal levitation of objects. Then he called together the Wolf family with their neighbours, and in front of them addressed the invisible entities who were disturbing the house. He said to them, "You are behaving in an irrational manner. I invite you to be good and to work along with us in coherent and methodical experiments. Do you consent?"

The disturbing entities were agreeable, and regular seances were begun. Soon it was discovered that Wolf, the master of the house, was a medium, and he obtained some beautiful phenomena with the help of those entities who had formerly assailed him.

There were, for example, frequent "apports" of objects, and curiously enough the articles apported corresponded with things mentioned by the sitters in conversation. For example, someone spoke of "light," and immediately there dropped within the circle a box of matches! The word automobile was mentioned, and at once the motor-driver's licence of one of the persons present was thrown on the table. Some quite heavy articles were apported, including the metal cover of a typewriter. And as a *pièce de resistance* an entity brought a box of cigarettes belonging to one of the sitters from a distance of over twelve miles.

This is an example of how evil and disorderly entities may be domesticated and made reasonable under the authority of a good conductor of seances.

#### PETITES NOUVELLES.

The death is announced of M. Georges H. Adan, one of the most active collaborators in the Circle of Metapsychic Research at Brussels.

At Paris a lady consulted a clairvoyant, who said to her that her husband, the leader of an orchestra, was carrying on an intrigue with a pianist. The lady knew nothing about it, but she made inquiries, found it was true, and reproached her husband. The latter instituted proceedings in the Courts against the clairvoyant, whom the judges acquitted, saying:—"This man has committed no offence, for he described exactly what was taking place. The fault was entirely that of the unfaithful husband."

Our contemporary, *Lys over Landet*, publishes a complete translation of my "Personal Recollections" relating to a stay I made at Ainhova, in the Pyrenees, in September, 1930.

Mr. Ad. Westerman, secretary of the Society for Psychic Studies at Nancy, reports in the Society's *Bulletin* that he was present at a seance of the "Alexandre Circle" at Mantes, and witnessed there certain materialisation phenomena which appeared to him to be absolutely genuine.

*La Revista de Espiritismo*, of Lisbon, states that the Roman Catholic clergy in Portugal are becoming more and more disquieted by the development of Spiritualism in that country. Recently, in the cathedral at Coimbre,

a preacher sounded an alarm that Portuguese Spiritualists were becoming very numerous.

A company of prospectors in Abyssinia have contracted with a Berlin medium to search for gold and other mineral deposits in that country.

A great propagandism of Spiritualism by means of films has been initiated at Berlin by Professor Van Osen, and is already on the way to achievement.

Two Spiritualist addresses by the Rev. M. Beversluis have been broadcast throughout Holland by wireless telegraphy.

A lecture was given the other day to the French Academy of Inscriptions and Belles-Lettres, on the origins of Spiritualism in France. Therein it was stated that "Spiritualist magnetisers" existed in that country from the year 1818, who claimed to have relations with angels. In January, 1846, Angelique Cottin, a young woman, practised table-turning in Paris, that is to say, about two years before the Fox Sisters' manifestations began in America.

In September, 1931, the foundation stone of a Spiritualist temple was laid on a site near the centre of the city of Copenhagen which cost 181,000 crowns. The construction of the temple is now proceeding.

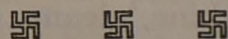
In a German Spiritualist almanac, published by Herr Voigt, Berlin, information is given about the societies, groups, circles, and personalities devoted to Spiritualism and Occultism. Herr Voigt's address is 24 Wichmannstrasse, Berlin, W.62.

Frederic Teizeira Pinto, one of the leaders of Brazilian Spiritualism, has recently died.

The French press states that Mr. F. Montague, the Under-Secretary for Aviation in England, has publicly announced his adhesion to Spiritualism.

The death is announced of Dr. Ovidio Rebaudi, a famous scientist and Spiritualist in the Argentine. He had collaborated in the work of the Spiritualist review, *Constanca*, since 1886.

NOTE.—Communications for our Continental Editor should be addressed to Monsieur PASCAL FORTHUNY, 10 Avenue Frédéric Forthuny, Soisy-sous-Montmorency, France.



#### THOUGHTS.

I think God touches some men's hearts,  
And gives them sweetest words to say;  
And tender thoughts to some imparts,  
And moves with wisdom souls to pray.

I think God bids the birds outpour  
Their songs of love that never tire,  
And sends their wings in skies to soar  
With swift and heavenward desire.

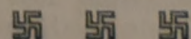
I think God breathes upon the buds  
That open in their many hues;  
I think God goes upon the floods,  
And glistens in a hundred dews.

I think God shines out from on high  
In sun and moon and million stars;  
I think in man He's ever nigh,  
Though man that holy image mars.

I think God sounds in every wave  
Which breaks upon the seagirt shore;  
And speaks where lake and river lave,  
Where lightnings flash and thunders roar.

I think that God is everywhere,  
In everyone—in you—in me;  
Then let it be our daily prayer  
That we may God in all things see.

H. HALLETT BUCKNOLE.



#### OUR READERS' TESTIMONIES.

*A Glasgow Subscriber* :—"The poem, 'To Timbo with the Soulful Eyes,' in your April number is a lovely little piece. It ought to be widely circulated. It would make people think and help to lessen cruelty. Your Sir William Barrett article is very fine, giving just the little intimate details of a great man I've longed for. The *Gazette* gets more and more interesting. I love it."

*Two Hampshire Spiritualists* : "We much enjoyed the April number of *Gazette* and are looking forward with intense interest to the next."



## Mental Spring Cleaning.

By "HEATHER B.", Author of "Counsels from the Heavenly Spheres," etc.

**S**PRING CLEANING, which is so much in evidence at this time of year, gives rise to the thought of what an excellent thing it would be if we considered it equally necessary to annually cleanse our minds, as well as our rooms and houses!

How great is the need to clear out and sort the mass of undigested, unsifted ideas that have accumulated, and to take them out of the neglected recesses of the mind to sort and dust!

We might find that many of them were not even our own; that we had been taking in and harbouring the mass-thinking, and idly accepting popular ideas without questioning them.

In fact, were we to start a thorough examination, we might find ourselves dragging out mental cobwebs and dust—a mere conglomeration of other people's thoughts, mixed with our own petty prejudices—a haphazard collection in which there is nothing of value, nothing worth keeping.

But we might discover some lost jewel that had been put away and forgotten, some beautiful ideal or some unfinished design that had been put aside before being brought to fruition.

How the mind would be improved and braced by a really vigorous spring cleaning! Out of the chaos there would appear wider spaces, clearer views. When the dimmed windows of the soul are cleared of the year's dust and opened to the spring sunshine, gleams of that beneficent Love, which is God, would enter and sweeten the atmosphere. For if you thoroughly clean and polish the lens of the mind it must reflect the Light Divine.

But spring cleaning is unpleasant and disturbing! Forgotten things are brought to light, dirty hidden

corners are turned out, and also treasured things are lost. How disagreeable the process is! Even more, when applied to the corners of our minds, where we have put away things we *wanted* to forget, which are brought out again into the light of day. The spring sun, shining through cleansed windows, reveals neglected duties, difficulties we have put aside, which should have been overcome.

It is hard work to jolt ourselves out of old ruts, and to sweep away idle and foolish thoughts. But having cleared out the rubbish, it is even harder to select with what to refurnish the empty rooms of the mind.

We ought, of course, to gather together perfect ideas, sweet bouquets of lovely spiritual thoughts that may make life more beautiful for ourselves and our fellow-men, but it is so much easier to be lazy, and to let the trend of thought which surrounds us float in. The lazy, however, can never experience the deep joy of testing their own powers of creation on the mental plane. There is no limit, except made by man himself, to his capability of growth and development in mind and character.

It is all very well, you may say, to clean out the dust of years which has choked originality, but when swept and garnished, if empty, may not "the last state of that man be worse than the first?" Most true, and if thinking is to be regulated, the individual soul must be aroused to take command, to hold the door against unwelcome or intruding thoughts.

It is always much easier to follow the crowd than to step out of it. But the easiest way is not the shortest road to renovation. We all know that the readjustment of any department is a full-time job, and the mental department is one of the most difficult, as well as the most important.

Mental spring cleaning purifies the soul and allows the Spirit of Truth to enter, so that it may illumine every corner and bring in purity and peace where disorder and confusion have reigned.

"The people perish if they have no vision." How can they have vision when the windows of their mind are closed against the light? Let us beware of the fatal indolence that says: "Leave things alone, why bother?" for thus bad conditions are prepared for ourselves in the Hereafter life, where we shall wail over the lost opportunities that were given us for making good during this life. Evolution must proceed—happily, with our assistance, but unhappily, without it.

## Direct Voice Conversations in a Home Circle.

By DAVID BEDBROOK.

**I** HAVE obtained the permission of some good friends of mine to give you an account of some wonderful results, obtained in a Home Circle, with the Independent Voice.

I was invited to attend this little Home Circle on Sunday, March 20. I say little, because there are only four sitters, two brothers and their wives. There were six of us on this occasion, including myself and Mr. H. Boddington.

Briefly these are the facts concerning the sitting: It started at 7 p.m. and finished at 9.30 p.m. Mr. Robertson, who is the medium, is normal the whole time, and talks, off and on, the whole time to the Spirit friends, when they address him.

During the seance at least a dozen Voices came through, with perfect clarity and comparative ease, and all were recognised by one or other of the sitters. The Voices answered all questions put to them immediately, and the tests discreetly put to them were answered with amazing rapidity; in fact, they showed us time and again that their memory was every bit as good as ours, and recalled facts that had been almost forgotten by us.

For music the home circle uses musical boxes—three in number—one loud, one medium, and one soft toned. These they use according to the strength of the Voice coming through, in order that the sitters may hear, and also that the vibrations created may be of help to those speaking.

Mr. Robertson is the only person who handles the trumpet, but should it be necessary for others to do so, that is always done with a gloved hand. Mr. Robertson breathes down the trumpet for a minute or so at the start of the seance, prior to which he allows cold water to run through it. The sitters dip the tips of their fingers in cold water just before the sitting starts, and allow the water to dry itself off.

These good folk are in absolute earnestness, and have provided themselves and their Spirit friends with everything that may be of help to them, such as a Dictograph to record the voices on roller records, and special paper with raised dotted lines to record anything written in the dark.

As already stated the Voices came through with absolute clarity, and some spoke for quite eight or ten minutes, giving not only absolute proof but some beautiful philosophy.

For example, one Voice said, "You dear people on the earth fail utterly to realise that Spirit is the first cause, if first cause there be. It is difficult to word it in earth language, but I would say that what you term first cause has always been, and ever will be."

Personally I was able to recognise two Voices as loved ones who belonged to me, that of my mother, who passed over in 1928, and my father who passed over in 1921.

My mother came first and was overjoyed to speak to me. She said that it was one of God's greatest blessings to be able to come back to one's loved ones, and tell them the joy of the Real Life. After some conversation on personal matters, and a final pat on the back, my mother said, "I am so proud of you, my dear boy, when you are on the platform telling the people the truth of Immortality, and the reality of return. I was with you this morning on the platform." (I had been speaking that Sunday morning at the Grottrian Hall.)

My father then came and spoke to me, saying that he too would like to have a few words with me. He proceeded to discuss private matters concerning my business. In both these cases I was able to recognise the Voices almost at once, not only by the mannerisms peculiar to each but also by the tone, which was so realistic and so unlike the tone of the medium from whom the power was drawn.

John Adams, a noted pioneer of the Movement who



has passed on spoke to Mr. H. Boddington, and in reply to Mr. Boddington, who told him that an old friend of them both had recently passed into Spirit life, said, "You do surprise me, Harry; I didn't know that, although I always used to think that he wasn't a very robust man. I must look out for him."

To me this is another proof that life in the Spirit Spheres is just as natural as here. Those in Spirit are no more aware of all that goes on around them than we are.

Again, the Spirit of a very dear friend and business associate of mine spoke both to Mr. Boddington and myself, and, after giving us conclusive proof of his identity, asked us to give his wife a message to the effect that he

would be very much happier if he could only see her happier. He said, "I know that she finds it very hard to miss my physical presence, but tell her that I am very often with her and always thinking of her, and to cheer up, in the knowledge that I have left all pain behind me and am happy."

I have heard the Direct Voice on several occasions, but have never heard it to such perfection. This I attribute largely to the attitude adopted by the Home Circle; one of sacred sincerity, coupled with the fact that all realise that the medium is but a normal being in God's hands, and that his gift is not given to be used for mere idle curiosity, but to gain a knowledge of the life beyond.

## Sir William Barrett's Social and Other Activities.

By ROSA M. BARRETT.

THE Editor of the *International Psychic Gazette* thinks it may interest some readers if his very interesting article in the April number, on the psychical work of my brother, is followed by some particulars as to another aspect of his life.

Though always of frail physique Sir William Barrett managed to do an astonishing amount of varied work, taking an active part not only in scientific and intellectual pursuits but in many social and philanthropic efforts. He was, for example, always an active supporter of women's suffrage and of the efforts to obtain better educational opportunities and the opening of wider careers for women. He was, in fact, the first man in Great Britain to throw open the practical teaching of science to women, and many women medical students came from England and elsewhere to work in his laboratory. Mrs. Richard Stopford Greene was one of his first women students, though she afterwards forsook science for history.

Peace, temperance, better housing for the poor, efforts on behalf of children, all shared his active interest. He founded a most successful non-sectarian Workman's Club, and helped greatly in a Home for Little Children which I started.

Owing to his wish that persons employed during the day should have opportunities of study, he gave (gratuitously) many series of experimental science evening lectures at the Royal College of Science, Dublin. These were always crowded, for he was a brilliant and inspiring teacher and experimentalist, but it was very severe work after his long day's teaching. This work led to the start of Technical Schools in Ireland.

Somewhat late in life he was able to live in the country during the summer holidays, and eventually built a little cottage in a lovely part of County Wicklow. It was here he carried on experiments on the Divining-rod, finding—as foretold by dowsers—an unfailing water supply, though leading geologists had said that this would be impossible in such rock formation. The ground attached to the cottage was very rocky, but a surprisingly productive and lovely garden was planned and cultivated by him, and gave him keen pleasure, for he became a most successful gardener. The poor people around put this down to his magic! the task seemed so hopeless on such a spot.

Sir William was of a deeply religious nature. For a scientific man he had an unusual sense of the reality and presence of God. It was partly his earnest quest for truth, partly his belief that Spiritualism would prove the greatest enemy of Materialism, that made him so untiring a worker in psychical research. This meant a great

handicap in his earthly career, for he took up this subject when it was almost universally jeered at.

Perhaps I might be allowed to add the following short hymn written by him:—

O Love that maketh heavy burdens light,  
O Love that maketh bitter things most sweet,  
O Love that robs the darkness from the night,  
That resteth tired pilgrims' feet!

Not only in the Bethlehem of old,  
But in the mews and streets and at our door,  
Not only in the Chalice of gleaming gold,  
But in the patient sufferings of the poor,

We find Thee, yea, we find Thee every day,  
In mangers and on crosses by the way,  
Yea, even our own soul's darkest agony  
May be a cave of Bethlehem for Thee!

☥ ☥ ☥

### MADAME BISHOP ANDERSON'S RETURN.

SHORTLY after the passing to the higher life of Madame Bishop Anderson, her close friend Mrs. Jessie Morton was in a nursing home for a rest-cure and treatment, and was visited by Mrs. Wood-Sims, a gifted sensitive who is equally well-known in London and Glasgow.

Mrs. Wood-Sims has told us what occurred at this visit as follows:—"While Mrs. Morton and I were chatting I suddenly saw Madame Anderson in the room. She seemed very excited at seeing Mrs. Morton and me together, and in her pleasant chirpy way she said, 'Oh, how happy I am to see you.' She said she was now perfectly well and very happy in having lots of work to do in her new sphere. She showed herself in a dark satin dress I had often seen her wear, and thanked Mrs. Morton for all her kindness to her. She appeared very bright and her voice was as clear as a bell. Then controlling me she walked with her old quick step to Mrs. Morton's side, and stroked her hands and told her she had always been happy in her friendship. They talked together quite naturally for a little while, and then she embraced Mrs. Morton, kissed her, and said 'Good-bye' with all her old mannerisms. Though under her complete control I was conscious of all that was happening.

"She came afterwards to me in my own home and said she had been very surprised to waken up on the other side where there were many willing helpers to receive her. She said she was going to carry on her work of teaching and showing the people the light on this plane, and added that within the next few years Spiritualism would make great advances in marvellous ways, for new mediums with unique powers were going to be discovered."

☥ ☥ ☥

### A CHURCH OF SCOTLAND PETITION.

THE REV. WILLIAM A. REID, M.A., Glasgow, will probably present another Petition, asking for further investigations and pronouncements regarding Spiritualism, at the meetings of the General Assembly of the Church of Scotland to be held this month. The present time seems particularly favourable for such action by Mr. Reid, who has already proved himself a doughty champion for the introduction of enlightened Spiritualistic doctrines within the Church, to replace some which have long become discredited as untenable.

☥ ☥ ☥

Insinuations are the rhetoric of the devil.—Goethe.

To die decently is a small thing; to live truly is man's highest work.—Thomas Carlyle.



# How to Read Your Life Story in Numbers.

## AN INTRODUCTION TO THE SCIENCE OF NUMEROLOGY.

MADAME ROUSSEAU, the clever numerologist, lectured on "The Mysticism of Numbers, their Significance and Value," to the International Club for Psychical Research, London, on May 21, 1912—exactly twenty years ago this month.

In view of the present great interest in the subject, we quote the following report from the first number of this *Gazette*, dated June, 1912:—

The fascination of the science for the audience may be guessed from the fact that they listened for over two hours to Madame's philosophic numerology, and were then still clamouring for more.

Madame not only explained the mystic science of numbers, but showed the whole *modus operandi* of applying them on the material, mental, and psychical or heart planes of life, of any person.

1, 4 and 7 are the figures of the material plane; 3, 6 and 9 of the mental plane; and 2, 5 and 8 of the psychical or heart plane. These she tabulated thus, putting each figure in its appropriate house:—

Plane				Total	Digit
Mental	3	6	9	=18	9
Psychical or Heart	2	5	8	=15	6
Material	1	4	7	=12	3

To discover a person's figures, the date of his birth is taken—say June 23, 1861 (the present editor's birthdate!). These would be set down in his numerical horoscope as 23 of the 6th month of the year 61, and thus his figures would be 2, 3, 6, 6, 1, tabulated as follows:—

3	6 <sup>2</sup>	
2		
1		

The sum of all the figures is 18=1+8—digit 9.

The general signification of each figure is as follows:—

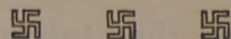
- 1.—Individuality, will-power, determination, the ego. A horoscope without this 1 shows weakness in character. Two or three 1's in the map shows too much aggressiveness or stubbornness.
- 2.—Duality. Fondness of home-life and the beautiful in nature. Moderation in affection. Psychic ability.
- 3.—Spirituality. Love of art, science, and philosophy. Innate religion.
- 4.—The Most Fortunate Figure, Jupiter's number. Rules money and business ability, and brings success.
- 5.—The Soul Figure. Is the central one and represents the sun. Gives energy effort, activity, restlessness, aspiration, intelligence, and psychic powers such as clairvoyance.
- 6.—The Mental Figure. Represents the thinker. Gives intellectuality, reasoning ability, common sense, and power of investigation.
- 7.—The Sacrificial Number. Represents "the pruning knife" on the material plane. Brings obstacles and hindrances to be overcome in the material world.
- 8.—The Figure of Progress on the soul plane. Represents sorrow and pain on the heart plane.
- 9.—The Figure of Wisdom. Represents the sum of experience from all the other figures in the diagram. Rules art, science, literature, and law.
- 0.—Although not placed in the above table, 0 must always be taken into account, when it occurs in the year of birth or digit, as representing travelling and qualities that will bring the native before the public as a teacher or lecturer.

The Digit Number, or final sum of all the figures (9 in the above horoscope) has great significance in the life, and has to be noted in addition to the figures in the diagram. It represents important periods. The digit 9, for example, from the figures 18, shows that every period of 9, whether days, weeks, months, or years, will be noteworthy, and 18 will always be a significant date for business transactions, according to the general outcome of the figures in the diagram.

After elucidating the science, Madame Rousseau gave numerous demonstrations of her remarkable powers as a clairvoyant numerologist, and summed up the

character and destiny of members of the audience from numbers, to their evident delight and no little wonderment. Past events, present problems, and future prospects appeared to be evolved with equal facility and correctness from the diagrams put on the blackboard, and were given forth with such vivacity, frankness, and good humour that everyone was enlisted as an enthusiast for the mystic art.

We may add that Madame Rousseau has long ago passed to the other world, but intelligent students of the above particulars will soon find themselves able to derive much pleasure from experimenting with their own and their friends' numerological horoscopes. Clairvoyants can obtain much help from a study of numerology.



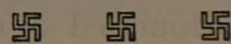
### CONAN DOYLE MEMORIAL FUND.

THE Hon. Treasurer of this Fund has received the following further donations amounting to £10 8s. 6d., which with £2,132 12s. 2d. previously acknowledged, brings the total donations to date to £2,143 0s. 8d.

#### SIXTEENTH LIST OF DONATIONS.

	£	s.	d.
Belfast Association of Spiritualists ...	2	0	0
Mowbray Watson, Esq. ...	2	0	0
D. B. Millar-Goss, Montreal ...	1	0	0
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Total ...	£10	8	6

Donations should be sent to the Honorary Treasurer, Mr. A. C. Grigg, Lloyds Bank, Ltd., 121-125 Oxford Street, London, W.1.



### THE PASSING OF MR. G. F. KNOTT.

BRITISH Spiritualism has lost one of its most efficient and esteemed workers by the passing of Mr. George Frederick Knott, at his home in Rochdale, on Monday, April 11.

Mr. Knott appeared to be in perfect health when he attended the International Spiritualists' Congress at The Hague in September, as a British delegate, but he had been confined to bed since January last with an internal complaint.

He had been an ardent Spiritualist since his youth, and was a most capable President of the British Spiritualists' Lyceum Union for two years, before he gave up his occupation as a moulder twelve years ago and became the whole-time Secretary of that Union, and the Editor of its monthly organ, the *Lyceum Banner*.

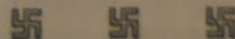
He was also a very active member of the Independent Labour Party and edited the *Labour News*, the local monthly organ of that body.

During the Boer War he did ambulance work in South Africa, and during the Great War he performed similar work in Rochdale.

He was fifty-six years of age, and leaves a widow, a son, and a daughter.

The funeral was on Friday afternoon, April 15, when a service was conducted at his residence by Miss E. Elliott, President of the Lyceum Union, assisted by Mr. G. F. Berry, Mr. E. W. Oaten, and Mr. Stanley Dawson.

His remains were cremated at the Manchester Crematorium, where the committal service was conducted by Mrs. Jessie Greenwood, J.P., in presence of a large congregation, including representatives of many English Spiritualist Churches and Lyceums, who brought with them beautiful floral tributes expressing their affection. Mr. W. T. Kelly, M.P., expressed a well-earned tribute on behalf of the Labour and Socialist movement.



Who is there that in logical words can express the effect that music has on us? A kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite, and lets us for a moment gaze into that.—*Carlyle*.

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## "A Plane of Illusion?" BY R. H. SAUNDERS.

SIR OLIVER LODGE tells us that he thinks the Third Sphere (the "Summer Land" of the Spheres) is one of Illusion, that Thought governs there, and that houses and scenery are merely imagined and do not in reality exist.

Whether Sir Oliver obtained this view through trance mediumship or by intuition it is quite wrong, according to those best able to tell us.

Thought is the most potent factor in this life and in the life hereafter. Our Great Creator THOUGHT the Universe and it was. Thought is as concrete in the Spheres as marble is to us here, and it creates Reality. On earth it builds houses, inspires art, dominates literature and language, and can no more be dissociated from its results than these latter can be produced full blown by their own volition.

It is probable that Sir Oliver threw out the suggestion of illusion to guard against a repetition of the ridicule showered upon him when he made public Raymond's statement that whisky and cigars were to be found in the Spheres—a statement which has given rise to much cheap witticism by those ignorant of the after-world conditions.

But Raymond Lodge, with whom I have spoken on occasions, was right in this much criticised announcement! A dipsomaniac, when he first awakens from his sleep after his passage to the Spheres has no idea he has entered a new world, and demands his favourite tippie.

There are those in the Spheres whose duty it is to receive the newcomers and who can deal with those cases where obsessions of one kind or another sway their lives, and they have their

own effective way of curing the craving for drink. Liquor not being on tap in the new environment our spirit friends act as many doctors now do in hospitals—they impress the patient by suggestion with the belief that he is actually consuming whisky, or smoking, as the case may be, and just as patients in our hospitals derive benefit from this hypnotism so is the toper weaned from his craving, until the desire ceases altogether.

I recently submitted the question of "illusion" to one who had entered the Spheres long years ago, and who had passed through the Summer Land to The Heights. "Illusion!" exclaimed the spirit, "do you imagine we are illusions to each other here? Is what I see of objects and scenery confined only to my imaginary vision? Nonsense! We all see the same things, maybe from different angles, just as a number of spectators with you may view an object from various points, and so differ in their description, but the object itself is no illusion. Nor is there any illusion when we see those on earth, although the clarity of vision is in proportion to the harmony of vibration between us and the mortals. No, illusions do not belong here, though they may still cling in the mind of the newcomer, who may have carried with him wrong opinions and views entertained for many years into his new conditions, and until these are clarified and brought into harmony with the new situation there will be illusion. That has, however, no effect in the reality of scenery, objects, clothing or houses of those here, for assuredly these exist."

Was The Christ himself under an illusion when He said that He would not partake of wine until He entered the Spheres?

President  
MR. HANNEN SWAFFER

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